cundiiy In it, and delighting in variety of works, it designed principally to make animals as the most excellent things, and amongst them chiefly those two noblest kinds of animals, gods and men; for whose sakes the other things were made; and then assigned heaven to the gods, and earth to men, the two extreme parts of the world for their respective habitations.—Thus also Seneca in Lactaniius,* speaking concerning God; ** Hie cum prima fundamenta molis pulehemmae jacerct, et hoc ordiretur, quo neque majus quic-cjnam novit natura nee melius ; ut oinnia sub du-oibus ircnt, quamvis ipso per totum se corpus intondcraty tamen ministros regni sui deos genuit." God, when he laid the foundations of tjiis most beautiful fabric, and began to erect tl|at structure, than which nature knows nothing greater or more excellent; to the end that all things might be carried on under their respective governors orderly, though he intended himself through the whole, as to preside in chief over all, yet did he generate gocis also, as subordinate ministers of his kingdom under him,—We shall forbear to mention the testimonies of others here, because they may be more opportunely inserted elsewhere; only we shall add, as to llesiod and Homer, that though they seem to have been sometimes sus-pected, both by Plato and Aristotle, for Atheistic Throgonists, yet, as Aristotle did, upon inaturer thoughts, afterwards change his opinion concerning both of them, so it is most probable, that they were no Atheists, but Divine Theogonists; such as tmpposod indeed many generated gods, but one supreme unmade Deity, the maker both

* Until, **iunfitut. til'* i. <-»p. v. p. 40.**